The Liturgies of

1549 & 1662.

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1549 and 1662.

EDITED BY THE

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Preface.

THIS Volume contains the ordinary Daily Office for Holy Communion, according to the Use of the Church of England, reprinted from the First Book of Edward VI., A.D. 1549, and the Sealed Copy of the Liturgy of Charles II., A.D. 1662.

It is published at the present time, because attention has been lately drawn to the earliest vernacular Liturgy of our Church, which has, with much reason, been considered to be the standard of ritual (as distinct from ceremonial) which was deliberately set forth by authority, at the reconstruction of our Offices in the Sixteenth Century: and by instituting a comparison of our present Liturgy with that of the First Book of Edward VI., it is intended to show to what extent the later Office has recovered from the injuries inflicted in 1552, and has once more approximated to the earlier standard, towards which, at each successive revision after the first, it has gradually but surely approached.

This book may also be made the means of showing to how great an extent the Office of 1662 still falls short, both in manner of arrangement, and in some matters of detail, of the Liturgy of 1549; and hence will be suggestive of what further restoration may be required to bring the existing Office into conformity with the earlier one. That these differences are confined to questions of secondary importance, is, of course, assumed throughout the inquiry. If anything essential in principle to the Offering of the Sacrifice, or to the Administration of the Sacrament, were lacking to our present Order, discussion on mere detail of arrangement would be out of place;

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but when it is assumed, without reservation, that the Office which we have inherited is absolutely valid, the examination of questions which do not rise into principles, with the view of showing how that which is good may be made better, and that which is seemly may be made more harmonious, will at least be tolerated as not disloyal, though the hope of realizing such restoration may be considered to be visionary. With this premise, the present work is offered to the consideration of Churchmen as a contribution towards the solution of the wide subject of Liturgical Revision, in the direction first, of restoration in conformity with the First Book of Edward VI., and secondly, through such conformity, of approximation to the more ancient Liturgy of the Church of England, which is known as the Sarum Use.

The respective Offices of 1549 and 1662 are printed in this book on opposite pages; and, so far as it is possible, their several portions are arranged in parallel lines, in order to assist the reader in comparing or contrasting the two Liturgies. For the purpose of presenting the Offices in as catholic a form as circumstances permit, the Liturgy has been divided into its two greater sections —the Ordinary and Canon, and into its five sub-divisions—the Introduction, the Oblation, the Canon Proper or Consecration, the Communion, and the Post-Communion or Thanksgiving. The major divisions are clearly marked in the page-headings; and both the Ordinary and Canon commence with a fresh page. The minor divisions are separated from each other by blank spaces, and are headed by their respective titles, in letters of large Old English type. For facility of reference also, the titles of the several parts of each sub-division are placed in the middle of the page in small Old English lettering, as well as on the outside margin of the page in small Roman characters; whilst in the Canon, the subject matter of each portion is likewise indicated in side-notes in Roman letters. For these arrangements, the several divisions

of the Liturgy, and the typographical details, I am responsible; they are simply additions to the authorized Office. The order and sections of the Liturgy, together with the titles of the prayers and other portions, have been reproduced in a tabulated form, that the reader may perceive at a single inspection the points of variation and agreement, in their respective arrangements, between the two Editions of the one Order for Holy Communion.

The prayers and rubrics have been reprinted *verbatim* from the respective Offices. The spelling alone has been altered, and, together with the punctuation, has been brought into conformity with the custom of the present day. The reprint has been collated, by the kindness of a friend, with a copy of the original Office of 1549 in the British Museum, and with Stephens Edition of the Sealed Copy of 1662. The only other typographical peculiarities which need explanation are the use of italic letters, of brackets, and of full stops within the prayers—for the rubrics have not been subjected to any attempt at harmony, beyond printing opposite to each other those which correspond, or are at issue, in the several Offices. The italic letter in any prayer in one Liturgy is intended to mark a difference either in words or letters from the corresponding portion of the other Liturgy. Brackets indicate additions in either Office, or else variations which do not admit of mere verbal or literal representation. And full stops, which are not signs of punctuation, are meant to show that words or sentences are wanting in one Edition of the Office which are to be found in the other Edition. Moreover, the First LORDS Prayer, the *Kyrie Eleison*, and the *Agnus Dei* are printed at full length in the following pages, for the convenience of comparison—a plan which was not adopted in the Liturgy of 1549.

It has been already said that the object of this reprint is to furnish the reader with the ordinary Daily Office which was wont to be said in the year 1549, and which is used

at the present day. In carrying out this design, it appeared unnecessary to reprint the Warning for Celebration, the Appeal to the Negligent, or the Exhortation to the Faithful, in either Book. This course was decided on, not only because the bulk of the present volume would have been greatly increased without proportionate advantage, but also because, occurring, as those addresses occur, in positions relatively different in the respective Liturgies, the other and more important parts of the Office would have been divided by such insertions even more widely from each other than at present. Moreover, the variations between the Edition of 1549 and that of 1662, and the additions in the latter to the earlier Exhortations, though of some moment from other points of view, are unimportant in a liturgical aspect. These hortatory addresses have therefore been omitted, and only their position has been indicated by their first words, and the rubrics which precede them. Similar reasons have led to the suppression of the Proper Prefaces and the final Collects in both Books, as well as of the document known as the "Black Rubric" at the end of the Caroline Office. And the only unauthorized addition which has been made to the Liturgy of 1662 (and this is duly noted in the proper place) is the rubric before the beginning of the Office, which corresponds to a similar rubric in the Liturgy of 1549, and is reprinted from its original position immediately preceding the Order of Matins and Evensong in the Prayer Book of 1662.

In this reprint it is proposed to allow the agreements and differences of the two Liturgies to speak for themselves, or to be observed by the investigations of the reader. If any one requires to have these variations pointed out in detail, I may perhaps venture to refer him to the last Essay in a volume lately published by Messrs. Longman, *The Church and the World*,[1] which is entitled,

[1] Since the Essay was written, a friend has kindly forwarded to me a curious and interesting pamphlet of the last century which treats of some

"The Liturgies of 1549 and 1662, Contrasted and Compared." In that contribution I have endeavoured to discuss the arrangement and details of the two Offices; and the present little work may be considered to be the text

of the questions therein discussed. It is apparently the work of a Nonjuror, and is entitled, "Reasons for Restoring some Prayers and Directions, as they stand in the Communion Service of the First English Reform'd Liturgy, Compiled by the Bishops in the 2d and 3d Year of the Reign of King Edward VI." It bears the date of 1717, and is anonymous.

"The particulars are as follows, viz., I. The rubric orders the putting a little *pure Water* to the Wine in the Chalice. That this custom of mixing Water with the Sacramental Wine stands upon unquestionable authority may be proved by the following testimonies,"—which the author then proceeds to state, pages 1—10.

"II. In the First Reformed Liturgy above mentioned, the Priest says, *Let us pray for the whole state of Christs Church*, without the addition of 'Militant here on earth;' which latter words, in the *Common Prayer* now used, seem inserted to exclude Prayer for the Dead. Whereas the First Book in the Prayer for CHRISTS Church, has these words, [which may be seen at page 48 in the present book.] This recommending of the Dead to the mercy of GOD is nothing of the remains of Popery, but a constant usage of the Primitive Church. And for this point we shall produce unexceptionable authority."—Pages 10—22.

"III. The third passage to be restored is the Prayer for the Descent of the HOLY GHOST upon the Sacramental Elements. The words in our First Reformed Liturgy stand thus in our Consecration Prayer—Hear us, O Merciful FATHER, &c., [see page 50.] That this prayer is an ancient usage may be proved by the following authorities," which may be found in the pamphlet, pages 22—26.

"IV. The fourth thing to be restored is the Oblatory Prayer, which in the First Reformed Liturgy, at the end of the Consecration Prayer stands thus:—[see page 54.] The Oblatory Prayer goes upon this ground, that the Holy Eucharist is a proper Sacrifice . . . . . [The authorities may be found in the pamphlet, pages 27—31; and although I do not accept all that the author urges, yet the following words may be profitably quoted, as giving briefly and clearly the reason for desiring the restoration in question.] Thus we see the Holy Eucharist has always been accounted a Sacrifice by the ancient Church. *From whence may be inferred the Offering It with Prayer before It is made a Repast.* That the *Offering* should be prior to the *Eating*, regard to the DEITY and Natural Religion will teach us."—Page 31.

Such are the four points for which this author contended, and which he desired, with many at the present day, to see restored to the Office for Holy Communion. His concluding words are deserving of republication and consideration under existing circumstances:—

"And now in the close, it may not be amiss to inform the reader what a high opinion the Civil Legislature had of our First Common Prayer Book. The Establishing Statute mentions it in the most honourable manner, and de-

book upon which the dissertation is founded. It is well, however, to add that in the Essay the treatment is not intended to be exhaustive, and that only the more salient features in both Liturgies, and those only very briefly, have been discussed. The following Table perhaps will tend to simplify the examination of the respective Offices in those parts in which the order of both is not uniform:—

clares 'twas finished *by the aid of the Holy Ghost*. And when Bucers animadversions, Calvins magisterial cavils, and Peter Martyrs active soliciting had influenced the King and Council, and made an interest amongst the Clergy, when these foreign Divines, who had little regard for antiquity, had prevailed for an alteration; when this was done, and a Statute of Repeal passed, the First Common Prayer Book is called a *very Godly Order, agreable to the Word of God and the Primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this Realm*. . . . . But if the Book was in this good condition, why was it brought under a review? Why are some parts expunged, some added, and some transposed? The Statute accounts for this. There were *divers doubts risen for the fashion and manner of the ministration of the same*. Then it seems there was no exception touching any part of the matter. But were these *doubts* well founded? No. The Act says, they proceed *rather from the curiosity of the Minister, and mistakes, than of any other worthy cause*. From hence we infer, that the *explanations*, as they are called in the Second Book, were not made without compliance with the weakness of some people; not without condescension to those who had more scruples than understanding, more heat than light in them. And thus in the judgment of the Parliament, the First Common Prayer Book was formed by Divine assistance, and discharged by human infirmity."—Pages 33—35.

Mr. Lathbury in his *History of the Non-jurors* assigns the authorship of the *Reasons* to Collier. The pamphlet appears to have played an important part in the controversy respecting the "Usages" amongst the Non-jurors. The whole question is discussed by Mr. Lathbury, pages 277–285. An answer to the *Reasons* was published, to which Collier replied, and concluded with these words—"The best service we can do the Church of England is to recover the main of her first Reformation, and to retrieve what she has suffered by interested views, by foreign direction, and Calvinistical alloy. Thus, I humbly conceive, she will be remarkably *decus et tutamen*, and have new strength and lustre upon her. Thus she will better endure the test of antiquity, be more covered from assault, and stand impregnable." Several pamphlets followed for or against the Usages. Those of Collier were collected after his death and "issued with a new title-page of the date of 1736, with a portrait of the author."—*History*, p. 285. These pamphlets are deserving of attention at the present time.

The Liturgy

ACCORDING TO THE USE OF

THE CHURCH OF ENGLAND.

THE SUPPER OF THE LORD AND The Holy Communion, Commonly called The Mass, 1549.	THE ORDER of the Administration of The Lords Supper, OR Holy Communion, 1662.

THE ORDINARY.

I. The Introduction.	I. The Introduction.
Lords Prayer.	Lords Prayer.
Collect for Purity.	Collect for Purity.
Introit.	
	Law or Ten Commandments and
Kyrie Eleison.	Kyrie Eleison.
Gloria in Excelsis Deo.	
Dominus Vobiscum.	
Collects for Day and King.	Collects for King and Day.
Epistle.	Epistle.
Glory be to Thee, O Lord.	
Holy Gospel.	Holy Gospel.
Nicene Creed.	Nicene Creed.
Sermon or Homily.	Sermon or Homily.
Exhortation to Faithful.	
Appeal to Negligent.	

Liturgy of 1549.	Liturgy of 1662.
H. The Oblation.	H. The Oblation.
Offertory.	Offertory.
Oblation of Elements.	Oblation of Elements.
Offering of Alms.	Offering of Alms.
	Prayer for CHRISTS Church.
	Warning for Celebration.
	Appeal to Negligent.
	Exhortation to Faithful.
	Invitation.
	Confession.
	Absolution.
	Comfortable Words.
DOMINUS Vobiscum.	
Sursum Corda.	Sursum Corda.
Daily Preface.	Daily Preface.
Proper Prefaces.	Proper Prefaces.
Sanctus.	Sanctus.
	Prayer of Humble Access.

THE CANON.

HH. The Canon.	HH. The Canon.
Prayer for CHRISTS Church.	
Consecration.	Consecration.
Oblation of Sacrifice.	
LORDS Prayer.	
Pax DOMINI.	
CHRIST our Paschal Lamb.	
Invitation.	
Confession.	
Absolution.	
Comfortable Words.	
Prayer of Humble Access.	
Reception of Priest.	Reception of Priest.

Liturgy of 1549.	Liturgy of 1662.
IV. The Communion.	IV. The Communion.
Communion of Faithful.	Communion of Faithful.
Agnus Dei.	
V. The Post-Communion.	V. The Post-Communion.
Post-Communion.	
Dominus Vobiscum.	
	Lords Prayer.
	Oblatory Thanksgiving, or
Thanksgiving.	Thanksgiving.
	Gloria in Excelsis Deo.
Peace and Blessing.	Peace and Blessing.
Finis.	
Additional Collects.	Additional Collects.

Without trespassing within the boundaries marked out in the Essay of which I have spoken, it may not be amiss, in order to make more plain what follows, to summarise certain of the chief differences between the Liturgies of 1549 and 1662. Of course the greatest variation between the two occurs in the central portion of the Office, the Canon; and in the Caroline Office the three-fold divisions of the Consecration as they existed under the First Book of Edward VI., to wit, the Prayer for Christs Church, the Consecration Proper, and the Oblation of the Sacrifice with the Lords Prayer, have been divided and placed apart. The ultimate destination of the several parts needs not to be told: but the Canon of 1549 was

still further deprived of its component parts; and the Invitation, the Confession and Absolution, the Comfortable Words, and the Prayer of Humble Access have been removed backward into the second division of the Office, the Oblation. This leaves the Canon of 1662, so far as its ritual is concerned, to consist of a single prayer, the Act of Consecration.

This is the most serious dislocation in the Liturgy of 1662. But there are others of less moment. To take them in order, and following in the first instance the guidance of the Book of Edward, the transposition of the *Gloria in Excelsis* from the early part of the Office to its close, is the first change which is observable. The Exhortation to the Faithful, and the Appeal to the Negligent is the next transposition. These addresses, to which a third has been added in the Caroline Office, have been removed from the Introduction to the Oblation. In the third place the relative positions of the *Sursum Corda* and the Daily and Proper Prefaces with the *Sanctus* have been changed; and this portion of the Liturgy, which was formerly intended as an introduction to the Canon, is now sundered from it by the Prayer of Humble Access.

If, on the other hand, the Order of 1662 be taken as the guide, it will appear that the hortatory portions of the Office (the Warning, Appeal, and Exhortation,) have been advanced to a more important position; that the portion which extends from the Invitation to the Comfortable Words has been thrown backwards from the Canon to the Oblation; and that the *Sursum Corda*, the Prefaces, and the *Sanctus* have been inserted between the Comfortable Words and the Prayer of Humble Access. And, as has been stated, the *Gloria in Excelsis* now forms the concluding Hymn of the Eucharistic Office. In the Canon itself the changes have been great. The Prayer for CHRISTS Church has been divided off from the Canon, and placed immediately after the Oblation, and before

that large body of devotions which begins with the Invitation and ends with the Prayer of Access. The Oblation of the Sacrifice has also been separated from the Canon and placed after the LORDS Prayer (which was wont to stand after it) in the beginning of the Post-Communion; and in this position it does duty for, and may be used at discretion as a Thanksgiving. In consequence of these dislocations the Canon Proper, or the Act of Consecration of 1662 stands alone and unsupported in its own simple dignity.

In addition to these transpositions, other variations in the two Offices require brief notice. The total loss of the Introit, the *Agnus Dei*, and the Post-Communion Anthem, and the suppression of the Versicle *Dominus Vobiscum* with its proper Response from the Book of 1549, and the intrusion of the Ten Commandments as an invariable lection from the Law in the Office of 1662, are amongst the more noteworthy variations on questions in which no points of doctrine are involved. In the Canon, considering it still as a whole, though its component parts are divided, the changes are more important: and the variations of the Caroline Liturgy in the Remembrance of the Faithful Departed, in the Commemoration of the Saints, and in the Invocation of the HOLY GHOST have given rise to discussion on points of doctrine which may be spoken of, but cannot be entered into, in this place.

These changes and variations must be borne in mind in considering any reconstruction of our present Liturgy. Such reconstruction may be hypothetical or actual. In theory, we could not do better, taking the Office in its entirety, than to recast the Liturgy of Charles II. in conformity with the First Book of Edward VI. In practice, and taking into account present circumstances and past custom, many variations from the earlier form having become almost national usages, it would be impossible to effect some alterations, though good in them-

selves, perhaps unwise to attempt it. The present position of the *Gloria in Excelsis* is one such peculiarity. When sung, it now forms a grand act of Eucharistic adoration at the end of a high Celebration. The recitation of the Law is another use which has become national; and however anomalous its position, the reading of the Commandments may be defended on ritual and typical grounds, whilst æsthetically it gives scope for a far more developed use of the *Kyries* than could be profitably attained if they were recited, as of old, continuously, and in different forms, nine times without a break. Whether or not the Beatitudes of the New Law might not with advantage, at certain seasons, and at the discretion of the Priest, be employed, or the Summary of both Laws in the words of our Blessed Lord, with suitable responses in either case, is a subject worthy of consideration. The division, again, of the Canon, so far as the Prayer for the Church Militant is concerned, however much such dislocation be deplored, is almost past remedy; though even here a very slight transposition would restore the Invitation, Confession, Absolution, together with the Comfortable Words, and Prayer of Humble Access to their legitimate place after Consecration and before Communion. And the good effect of such a re-arrangement will be obvious, if the language of the last named Prayer be considered with special reference to the position it would then assume.

But when this has been conceded, there is much to be allowed on the other side. The Introit might certainly again become ours by rubrical law, as it has become ours by restored custom. And the same is true of the *Agnus Dei* and the Post-Communion Anthem. The omitted paragraphs in the Canon might be replaced; and without doing outrage to the feelings of any, a rubric, in the first instance permissive, might allow of the Consecration to be supplemented by the first Post-Communion Thanksgiving, with or without the Lords Prayer. By such simple

changes the Office of 1662 might retain most of its peculiarities which were formerly novelties, but have now more or less risen into the rank of national customs; and yet might secure that restoration in form and substance which would render it a more fitting copy of the First Liturgy of Edward VI., and a less incomplete reproduction, in the English language, of the ancient Liturgy of the Sarum Use.[1]

In any possible reconstruction of the Liturgy, the question of a shorter form for the Celebration of the Holy Communion on ferial days, and (so long as Consecration instead of Reservation is forced on the Church by the imposition of a rubric which was probably enjoined for another purpose) on behalf of the Sick in private houses, could not be neglected. It is well known that the Edwardian Liturgy was considerably shortened when the Blessed Sacrament was celebrated "on the work day, or in private houses." And although we are not obliged to accept all the details of the contraction of the Service enjoined in 1549, yet we may thankfully claim the principle, and allow the details to be decided upon by competent authority. At the least, the Commandments, the Prayer for the Queen, and the Exhortations might be omitted; and in the Administration of the Sacrament, the first and more ancient clause of the Words, which are now repeated to each recipient, might alone be retained. Nor is the Office of 1549 destitute of provision for the Communion of the Sick in their own houses, without involving the necessity of consecrating the Holy Sacrament beyond the precincts of the Church. Apparently, the rule in the age of Edward VI. was in conformity with ancient precedent; the innovation in the

[1] A translation of *The Liturgy of the Church of Sarum* has lately been made by Charles Walker, Esq., and published by Mr. Hayes. At the present time, an English version of the old Sarum Use is of very great value to liturgical students who may not have access to the original. And the volume in question is valuable also, on other grounds, to those who have such access.

sixteenth century was certainly the only source of the modern rule.

Upon these and other questions it is not necessary to enter on the present occasion. As I have before said, the Liturgies of 1549 and 1662, which are reprinted in this book, are meant to speak for themselves. The few words here offered on the two questions of restoration and abbreviation are intended only to lead the readers notice to certain lines of thought, and not to influence his judgment upon them. The Essay of which I have spoken contains, within certain limits, much of what I am able to say on the subject of the two Offices. And I am in hopes that the present work will tend at once to direct and encourage more careful attention to the Liturgy of 1549, and will succeed in making more persons familiar with the earliest English Liturgy in the vernacular, by aiding them in comparing and contrasting it with the Order with which they are themselves conversant, the Office of King Charles II.

It may be interesting to some persons to learn, that although under existing circumstances any alteration in the Prayer Book is deprecated by the Church party, yet, if a revision of our Offices be determined upon by the only authority we can admit, a large and powerful body composed both of laymen and clergymen, will exert its influence to secure a restoration of our present Book of Common Prayer in conformity with the First Book of King Edward VI. I have it in my power to say that a Petition to this effect has been widely signed, headed by the leaders of the Catholic School. During the course of its signature, those who are advocates of ritual and rubrical revision on the side of the enemy, received such severe checks from persons high in authority both in Church and State, that it seemed needless at that present time to circulate the document more widely. It is however still in existence, and only awaits fresh agitation on

the part of the Revisionists to be again set in motion for the addition of fresh signatures. But the fact of the preparation and support of such a Petition is one of many evidences of the onward march of Catholic faith and practice. Even in its present condition, the prayer of the petitioners is suggestive to all whom it may concern. It is suggestive that if any alterations are attempted to be made in the Prayer Book, certain changes may be effected for which those who desire revision are not at all prepared—in other words, a Catholic restoration in conformity with the standard of the First Book of Edward VI. is, to take a low ground, not more improbable than a Protestant revision in accordance with the Second Book of that Kings reign.

ORBY SHIPLEY.

Whitsuntide, A.D. 1866.

NOTICE.

Pages 26 and 28.—The *Sursum Corda*, Prefaces, and *Sanctus* in the Office of 1549 should have been printed on the opposite page to the same parts of the Liturgy in the Office of 1662, pages 39 and 41.

Pages 35 and 41.—For the variations between the respective editions of the Invitation and the Prayer of Humble Access in 1549 and 1662, see the latter forms, pages 58 and 62.

THE LITURGIES OF

1549 AND 1662.

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The Supper of the Lord

AND

THE HOLY COMMUNION,

COMMONLY CALLED

The Mass.

SO many as intend to be partakers of the Holy Communion shall signify their names to the Curate over night, or else in the morning afore the beginning of Matins, or immediately after.

AND if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed; the Curate shall call him and advertise him, in any wise not to presume to the LORDS *Table, until he have openly declared himself to have truly repented and amended his former naughty life; that the Congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties, whom he hath done wrong unto, or at the least be in full purpose so to do, as soon as he conveniently may.*

THE same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the

THE ORDER

FOR THE ADMINISTRATION

Of the Lords Supper,

OR

HOLY COMMUNION.

SO many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.

AND if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the LORDS *Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

THE same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the

Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.

UPON the day, and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy Ministry, shall put upon him the Vesture appointed for that ministration, that is to say, a white Albe plain, with a Vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest, in the ministration, as shall be requisite; and shall have upon them likewise the Vestures appointed for their ministry, that is to say, Albes with Tunicles. Then shall the Clerks sing in English for the Office, or Introit, as they call it, a Psalm appointed for that day.

LORDS Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make his amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after, at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

[*THE Chancels shall remain as they have done in times past. And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of* England, *by the Authority of Parliament, in the Second Year of the Reign of King* Edward *the Sixth.*[1]]

THE Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said.

[1] This Rubric is taken from the Order of Morning Prayer of 1662.

THE ORDINARY.

I. The Introduction.

THE Priest standing humbly afore the midst of the Altar, shall say the LORDS *Prayer, with this Collect.*

The Lords Prayer.[1]

LORDS PRAYER.

OUR FATHER, Which art in Heaven, Hallowed be Thy Name: Thy Kingdom come: Thy Will be done in earth, as it is in Heaven: Give us this day our daily Bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil. Amen.

The Collect for Purity.

COLLECT FOR PURITY.

ALMIGHTY GOD, unto Whom all hearts be open, [and] all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name: through CHRIST our LORD. Amen.

The Introit.

INTROIT.

THEN shall he say a Psalm appointed for the Introit.

[1] The LORDS Prayer is not printed at full length in the Liturgy of 1549.

THE ORDINARY.

I. The Introduction.

AND the Priest standing at the North-side of the Table shall say the LORDS *Prayer, with the Collect following, the people kneeling.*

The Lords Prayer.

UR FATHER, Which art in Heaven, Hallowed be Thy Name: Thy Kingdom come: Thy Will be done in earth, as it is in Heaven: Give us this day our daily Bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil. Amen. LORDS PRAYER.

The Collect for Purity.

LMIGHTY GOD, unto Whom all hearts be open, [. . .] all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name: through CHRIST our LORD. *Amen.* COLLECT FOR PURITY.

WHICH Psalm ended, the Priest shall say, or else the Clerks shall sing:

Kyrie Eleison.[1]

KYRIE ELEISON.

LORD, have mercy upon us.
LORD, have mercy upon us.
LORD, have mercy upon us.

CHRIST, have mercy upon us.
CHRIST, have mercy upon us.
CHRIST, have mercy upon us.

LORD, have mercy upon us.
LORD, have mercy upon us.
LORD, have mercy upon us.

[1] The Kyrie Eleison is not printed at full length in the Liturgy of 1549.

THEN shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling, shall after every Commandment ask GOD Mercy for their transgression thereof for the time past, and Grace to keep the same for the time to come, as followeth.

The Law: or the Ten Commandments, and Kyrie Eleison.

Minister.

GOD spake these Words, and said: I am the LORD thy GOD; Thou shalt have none other Gods but Me. THE LAW, AND KYRIE ELEISON. I. COMMANDMENT.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

Minister.

THOU shalt not make to thyself any graven image, nor the likeness of anything that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a Jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My Commandments. II. COMMANDMENT.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

Minister.

THOU shalt not take the Name of the LORD thy GOD in vain: for the LORD will not III. COMMANDMENT.

hold him guiltless, that taketh His Name in vain.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

Minister.

REMEMBER that thou keep holy the Sabbath Day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the seventh day, and hallowed it. IV. COMMANDMENT.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

Minister.

HONOUR thy father and thy mother; that thy days may be long in the land which the LORD thy GOD giveth thee. V. COMMANDMENT.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

Minister.

THOU shalt do no murder. VI. COMMANDMENT.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

THEN the Priest standing at GODS *Board shall begin:*

Gloria in Excelsis Deo.

GLORIA IN EXCELSIS DEO.

GLORY be to GOD on High.

The Clerks.

AND in earth peace, good will towards men.

Minister.

THOU shalt not commit adultery. VII. COMMANDMENT.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

Minister.

THOU shalt not steal. VIII. COMMANDMENT.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

Minister.

THOU shalt not bear false witness against thy neighbour. IX. COMMANDMENT.

People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

Minister.

THOU shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his. X. COMMANDMENT.

People.

LORD, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee.

WE praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the FATHER Almighty.

O LORD the Only-begotten SON JESU CHRIST, O LORD GOD, Lamb of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. [. . . . . .] Thou that takest away the sins of the world, receive our prayer.

THOU that sittest at the right hand of GOD the FATHER, have mercy upon us: For Thou only art Holy, Thou only art the LORD. Thou only, O CHRIST, with the HOLY GHOST, art most High in the glory of GOD the FATHER. Amen.

THEN the Priest shall turn him to the people and say:

Dominus Vobiscum.

DOMINUS VOBISCUM.

THE LORD be with you.

The Answer.
AND with thy spirit.

The Priest.
LET us pray.

THEN shall follow the Collect of the Day, with one of these two Collects following for the King.

COLLECT OF THE DAY.

The Collect of the Day.

THEN shall follow one of these two Collects for the Queen, the Priest standing as before, and saying:

LET us pray.

The Collect for the King.

COLLECT FOR THE KING.

ALMIGHTY GOD, Whose Kingdom is everlasting, and power infinite; Have mercy upon the whole *congregation*, and so rule the heart of Thy chosen Servant *Edward the Sixth*, our King and Governor, that he, knowing Whose minister he is, may above all things, seek Thy honour and glory: and that we [. . .] his subjects, duly considering Whose authority he hath, may faithfully serve, honour, and humbly obey him, in Thee, and for Thee, according to Thy blessed word and ordinance: through JESUS CHRIST our LORD, Who with Thee and the HOLY GHOST, liveth and reigneth, ever one GOD, world without end. *Amen.*

ALMIGHTY and Everlasting GOD, we *be* taught by Thy holy word that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose, and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *Edward the Sixth*, Thy Servant, our King and Governor, that in all his thoughts, words and works, he may ever seek Thy honour and glory, and study to preserve Thy people committed to his charge, in wealth, peace, and godliness: Grant this, O Merciful FATHER, for Thy dear SON's sake, JESUS CHRIST our LORD. *Amen.*

The Collect for the Queen.

COLLECT FOR THE QUEEN.

ALMIGHTY God, Whose Kingdom is everlasting and power infinite; Have mercy upon the whole *Church*; and so rule the heart of Thy chosen Servant *Victoria*, our Queen and Governor, that she, knowing Whose Minister she is, may above all things seek Thy honour and glory: and that we, [and all] her subjects, duly considering Whose authority she hath, may faithfully serve, honour, and humbly obey her, in Thee and for Thee, according to Thy blessed word and ordinance: through Jesus Christ our Lord, Who with Thee and the Holy Ghost, liveth and reigneth, ever One God, world without end. *Amen.*

Or,

ALMIGHTY and Everlasting God, we *are* taught by Thy holy word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *Victoria* Thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O Merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

THEN shall be said the Collect of the Day.

The Collect of the Day.

COLLECT OF THE DAY.

THE Collects ended, the Priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying:

The Epistle.

EPISTLE.

THE Epistle of Saint Paul, written in the . . . Chapter of . . . to the . . .

THE Minister then shall read the Epistle.

IMMEDIATELY after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say:

The Holy Gospel.

HOLY GOSPEL.

THE Holy Gospel, written in the . . . Chapter of . . .

THE Clerks and people shall answer:

GLORY be to Thee, O LORD.

THE Priest or Deacon then shall read the Gospel. After the Gospel ended, the Priest shall begin:

The Creed.

CREED.

I BELIEVE in One GOD,

THE Clerks shall sing the rest.

THE FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible:

AND in One LORD JESU CHRIST, the Only-begotten SON of GOD; Begotten of His FATHER before all worlds; GOD of GOD, Light of Light, Very GOD of Very GOD; Begotten, not made; Being of one Substance with the

AND immediately after the Collect the Priest shall read the Epistle, saying:

The Epistle.

THE Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the . . . Chapter of . . . beginning at the . . . Verse. EPISTLE.

AND the Epistle ended, he shall say:

HERE endeth the Epistle.

THEN shall he read the Gospel, (the people all standing up) saying:

The Holy Gospel.

THE Holy Gospel is written in the . . . Chapter of . . . beginning at the . . . Verse. HOLY GOSPEL.

AND the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

The Creed.

I BELIEVE in One God, CREED.

THE Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

AND in One Lord Jesus Christ, the Only-begotten Son of God; Begotten of His Father before all worlds; God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one Substance with the

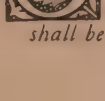
FATHER; By Whom all things were made; Who for us men, and for our salvation came down from Heaven; And was Incarnate by the HOLY GHOST of the Virgin Mary, AND WAS MADE MAN; And was crucified also for us under Pontius Pilate: He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into Heaven; And sitteth at the right hand of the FATHER: And He shall come again with glory, to judge both the quick and the dead: [. . . . . .]

AND I believe in the HOLY GHOST, the LORD and Giver of Life; Who proceedeth from the FATHER and the SON; Who with the FATHER and the SON together, is worshipped and glorified; Who spake by the Prophets. And I believe One, Catholic, and Apostolic Church. I acknowledge one Baptism, for the remission of sins. And I look for the resurrection of the dead; and the life of the world to come. Amen.

AFTER the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the Holy Sacrament of the Body and Blood of our SAVIOUR CHRIST, then shall the Curate give this Exhortation, to those that be minded to receive the same.

The Exhortation.

EXHORTATION.



EARLY Beloved in the LORD, &c.

IN Cathedral Churches or other places, where there is daily Communion, it shall be sufficient to read this Exhortation above

FATHER; By Whom all things were made; Who for us men, and for our salvation came down from Heaven; And was Incarnate by the HOLY GHOST of the Virgin Mary, AND WAS MADE MAN; And was crucified also for us under Pontius Pilate: He suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into Heaven; And sitteth on the right hand of the FATHER: And He shall come again with glory, to judge both the quick and the dead: [Whose Kingdom shall have no end.]

AND I believe in the HOLY GHOST, the LORD and Giver of Life; Who proceedeth from the FATHER and the SON; Who, with the FATHER and the SON together, is worshipped and glorified; Who spake by the Prophets. And I believe One, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead; And the life of the world to come. Amen.

THEN the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also, if occasion be, shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

THEN shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority.

written, once in a month. And in Parish Churches, upon the week days it may be left unsaid.

AND if upon the Sunday or Holyday, the people be negligent to come to the Communion, then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them:

The Appeal.

APPEAL. EAR Friends, &c.

II. The Oblation.

THEN shall follow, for the Offertory, one or more of these Sentences of Holy Scripture, to be sung whiles the people do offer, or else one of them to be said by the Minister, immediately afore the Offering.

The Offertory.

OFFERTORY. ET your light so shine before men, that they may see your good works, and glorify your FATHER Which is in Heaven. *S. Matth.* v.

* * * *

BLESSED be the man that provideth for the sick and needy; the LORD shall deliver him, in the time of trouble. *Psalm* xli.

WHERE there be Clerks, they shall sing one, or

II. The Oblation.

THEN shall the Priest return to the LORD'S *Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

The Offertory.

ET your light so shine before men, OFFERTORY. that they may see your good works, and glorify your FATHER Which is in Heaven. *S. Matth.* v.

* * * *

BLESSED be the man that provideth for the sick and needy; the LORD shall deliver him in the time of trouble. *Psalm* xli.

WHILST these Sentences are in reading, the Dea-

many of the sentences above written, according to the length and shortness of the time, that the people be offering.

IN the mean time, whiles the Clerks do sing the Offertory, so many as are disposed, shall offer to the poor men's box every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.

THEN so many as shall be partakers of the Holy Communion, shall tarry still in the choir, or in some convenient place nigh the choir, the men on the one side, and the women on the other side. All other, that mind not to receive the said Holy Communion, shall depart out of the choir except the Ministers and Clerks.

THEN shall the Minister take so much Bread and Wine, as shall suffice for the persons appointed to receive the Holy Communion, laying the Bread upon the Corporal, or else in the Paten, or in some other comely thing prepared for that purpose: And putting the Wine into the Chalice, or else in some fair or convenient Cup, prepared for that use (if the Chalice will not serve), putting thereto a little pure and clean Water: And setting both the Bread and Wine upon the Altar: Then the Priest shall say:

Dominus vobiscum.

The Priest.

DOMINUS VOBISCUM.

THE LORD be with you.

Answer.

And with thy spirit.

cons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

AND when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.

Sursum Corda.

The Priest.

SURSUM CORDA.

LIFT up your hearts.

Answer.

We lift them up unto the LORD.

The Priest.

LET us give thanks to our LORD GOD.

Answer.

It is meet and right so to do.

The Daily Preface.

The Priest.

DAILY PREFACE.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to Thee, O LORD, Holy FATHER, Almighty, Everlasting GOD:

HERE shall follow the Proper Preface, according to the time, if there be any specially appointed, or else immediately shall follow:

THEREFORE with Angels, &c.

PROPER PREFACES.

The Proper Prefaces.

AFTER which Preface shall follow immediately:

THEREFORE with Angels and Archangels, and with all the *holy* company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

Sanctus.

SANCTUS.

HOLY, HOLY, HOLY, LORD GOD of *HOLY, HOLY, HOLY, LORD GOD of* Hosts, Heaven and earth are full of *Hosts, Heaven and earth are full of*

Thy glory; [Osannah in the Highest: Blessed
Thy glory; [Osannah in the Highest: Blessed
is He that cometh in the Name of the LORD:]
is He that cometh in the Name of the LORD:]
Glory to Thee, O LORD, *in the Highest.*
Glory to Thee, O LORD, in the Highest.

THIS the Clerks shall also sing.

AFTER which done the Priest shall say:

The Prayer for Christs Church.

LET us pray for the whole state of CHRISTS Church, [Militant here on earth.]

ALMIGHTY and Everliving GOD, *Who*, by Thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men; PRAYER FOR CHRISTS CHURCH.

WE humbly beseech Thee, most mercifully [to accept our Alms and Oblations, and] to receive these our prayers, which we offer unto Thy divine Majesty; OBLATION OF THE ELEMENTS

IF there be no Alms or Oblations, then shall the words [of accepting our Alms and Oblations] *be left out unsaid.*

Beseeching Thee to inspire continually the Universal Church with the SPIRIT of Truth, Unity, and Concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love. PRAYER FOR UNITY OF THE CHURCH.

WE beseech Thee [also] to save and defend [all Christian Kings, Princes, and Governors; and] especially Thy Servant, *Victoria*, our Queen; that under her we may be godly and quietly governed: REMEMBRANCE OF THE LIVING.

And grant unto her whole Council, and to all that *are* put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of *Thy* true religion and virtue. PRAYER FOR THE POWERS THAT BE.

Give grace, O Heavenly FATHER, to all Bishops [. . .] and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments. PRAYER FOR THE CLERGY.

And to all Thy people give Thy heavenly grace; [and especially to this congregation here present;] that, with meek heart and due reverence, they may hear and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. PRAYER FOR THE PEOPLE.

And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them, *who* in this transitory life *are* in trouble, sorrow, need, sickness, or any other adversity. PRAYER FOR THE SICK, &c.

[. . . . . .[1]]

[1] Compare the Prayer in the Office of 1549, page 48. Two paragraphs are here omitted, (1) the Commemoration of the Saints, and (2) Remembrance of the Faithful Departed.

AND [we also bless Thy holy Name for all Thy servants departed this life, in Thy faith and fear; beseeching Thee to give us grace, so to follow their good examples, that, with them, we may be partakers of Thy heavenly Kingdom:] REMEMBRANCE OF THE FAITHFUL DEPARTED.

GRANT this, O FATHER, for JESUS CHRISTS sake, our only Mediator and Advocate. *Amen.*

WHEN the Minister giveth warning for the celebration of the Holy Communion, which he shall always do upon the Sunday, or some Holy-day, immediately preceding, after the Sermon or Homily ended, he shall read this Exhortation following.

The Warning.

EARLY Beloved, on . . . day next, &c. WARNING.

OR, in case he shall see the people negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.

The Appeal.

EARLY Beloved Brethren, &c. APPEAL.

AT the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation.

The Exhortation.

EXHORTATION.

EARLY Beloved in the LORD, &c.

THEN shall the Priest say to them that come to receive the Holy Communion:

The Invitation.

INVITATION.

E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways; Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty GOD, meekly kneeling upon your knees.

THEN shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying:

The Confession.

CONFESSION.

LMIGHTY GOD,

FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them

is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most Merciful FATHER; For Thy SON, our LORD JESUS CHRISTS sake, Forgive us all that is past; And grant, that we may ever hereafter Serve and please Thee, In newness of life, To the honour and glory of Thy Name: Through JESUS CHRIST our LORD. Amen.

THEN shall the Priest, or the Bishop, being present, stand up, and turning himself to the people, pronounce this Absolution.

The Absolution.

ABSOLUTION.

ALMIGHTY GOD, our Heavenly FATHER, Who of His great mercy hath promised forgiveness of sins, to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life: through JESUS CHRIST our LORD. *Amen.*

THEN shall the Priest say:

The Comfortable Words.

COMFORTABLE WORDS.

HEAR what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him:

COME unto Me all that travail and are heavy laden, and I will refresh you. *S. Matth.* xi. 28.

SO GOD loved the world, that He gave His Only-begotten SON, to the end, that all that

believe in Him should not perish, but have everlasting life. *S. John* iii. 16.

Hear also what Saint Paul saith:

THIS is a true saying, and worthy of all men to be received: That JESUS CHRIST came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith:

IF any man sin, we have an Advocate with the FATHER, JESUS CHRIST the Righteous; and He is the Propitiation for our sins. 1 *S. John* ii. 1.

AFTER which the Priest shall proceed, saying:

Sursum Corda.

SURSUM CORDA.

LIFT up your hearts.

Answer.

We lift them up unto the LORD.

The Priest.

LET us give thanks unto our LORD GOD.

Answer.

It is meet and right so to do.

THEN shall the Priest turn to the LORDS *Table, and say:*

The Daily Preface.

DAILY PREFACE.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, Holy FATHER, Almighty, Everlasting GOD:

THESE words [Holy FATHER] *must be omitted on* Trinity Sunday.

HERE shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow:

THEREFORE with Angels and Archangels, &c.

The Proper Prefaces.

PROPER PREFACES.

AFTER each of which Prefaces shall immediately be sung, or said:

THEREFORE with Angels and Archangels, and with all the [. .] company of Heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

Sanctus.

SANCTUS.

HOLY, HOLY, HOLY, LORD GOD of *HOLY, HOLY, HOLY, LORD GOD of* Hosts, Heaven and earth are full of *Hosts, Heaven and earth are full of* Thy Glory; Glory be to Thee, O LORD *most Thy Glory; Glory be to Thee, O LORD* most *High.* Amen.
High. *Amen.*

THEN shall the Priest, kneeling down at the LORDS *Table, say in the name of all them that shall receive the Communion, this Prayer following.*

The Prayer of Humble Access.

PRAYER OF HUMBLE ACCESS.

WE do not presume to come to this Thy Table, O Merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the

same LORD, Whose property is always to have mercy; Grant us therefore, Gracious LORD, so to eat the FLESH of Thy dear SON JESUS CHRIST, and to drink His BLOOD, that our sinful bodies may be made clean by His BODY, and our souls washed through His most precious BLOOD, and that we may evermore dwell in Him, and He in us. *Amen.*

THE CANON.

III. The Canon.

WHEN the Clerks have done singing, then shall the Priest, or Deacon, turn him to the people, and say:

The Act of Consecration.

ACT OF CONSECRATION.

LET us pray for the whole state of CHRISTS Church [. . . . . .].

THEN the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:

PRAYER FOR CHRISTS CHURCH.

ALMIGHTY and Everliving GOD, *Which*, by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men;

OBLATION OF THE PRAYERS.

WE humbly beseech Thee, most mercifully [. . . . . .] to receive these our

THE CANON.

III. The Canon.

WHEN the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

prayers, which we offer unto Thy divine Majesty:

PRAYER FOR UNITY OF THE CHURCH.

Beseeching Thee to inspire continually the Universal Church with the SPIRIT of Truth, Unity, and Concord: And grant that all they that do confess Thy holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love.

REMEMBRANCE OF THE LIVING.

SPECIALLY we beseech Thee to save and defend [. . . . . .] Thy Servant, *Edward*, our King; that under him we may be godly and quietly governed;

PRAYER FOR THE POWERS THAT BE.

And grant unto his whole Council, and to all that *be* put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of *Gods* true religion and virtue.

PRAYER FOR THE CLERGY.

Give grace, O Heavenly FATHER, to all Bishops, [Pastors,] and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments.

PRAYER FOR THE PEOPLE.

And to all Thy people give Thy heavenly grace, that, with meek heart and due reverence, they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness all the days of their life.

PRAYER FOR THE SICK, &c.

And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and

succour all them, *which* in this transitory life *be* in trouble, sorrow, need, sickness, or any other adversity.

PRAYER FOR THE CONGREGATION.

[And especially we commend unto Thy merciful goodness this Congregation which is here assembled in Thy Name to celebrate the Commemoration of the most glorious death of Thy SON:]

COMMEMORATION OF THE SAINTS.

AND [here we do give unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy Saints, from the beginning of the world: And chiefly in the glorious and most Blessed Virgin Mary, Mother of Thy SON, JESU CHRIST, our LORD and GOD, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples, O LORD, and steadfastness in Thy faith, and keeping Thy holy commandments, grant us to follow.

REMEMBRANCE OF THE FAITHFUL DEPARTED.

WE commend unto Thy mercy, O LORD, all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical Body of Thy SON, may altogether be set on His right hand, and hear that His most joyful voice—Come unto Me, O ye that be blessed

of My FATHER, and possess the Kingdom, which is prepared for you from the beginning of the world] :[1]

GRANT this, O FATHER, for JESUS CHRISTS sake, our only Mediator and Advocate.

The Consecration.

CONSECRATION.

[. . . . .] GOD, [. .] Heavenly FATHER, *Which* of Thy tender mercy didst give Thine Only SON JESU CHRIST to suffer death upon the Cross for our redemption; Who made there, by His one Oblation [. . . . . .] once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to *celebrate*, a perpetual Memory of that His precious Death, until His coming again:

COMMEMORATION OF THE PASSION.

INVOCATION OF THE HOLY GHOST.

HEAR us, O Merciful FATHER, we [. . . .] beseech Thee; [and with Thy HOLY SPIRIT and Word vouchsafe to bl✠ess and sanc✠tify these Thy gifts, and creatures of Bread and Wine, that they may be unto us the BODY and BLOOD of Thy most dearly Beloved SON JESUS CHRIST:]

HERE the Priest must take the Bread into his hands.

[1] Compare the Prayer in the Office of 1662, page 31, in which these two paragraphs are wanting.

The Consecration.

ALMIGHTY GOD, [our] Heavenly FATHER, *Who* of Thy tender mercy didst give Thine Only SON JESUS CHRIST to suffer death upon the Cross for our redemption; Who made there, by His one Oblation [of Himself], once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to *continue*, a perpetual Memory of that His precious Death, until His coming again: CONSECRATION. COMMEMORATION OF THE PASSION.

HEAR us, O Merciful FATHER, we [most humbly] beseech Thee; [and grant, that we, receiving these Thy creatures of Bread and Wine, according to Thy SON our SAVIOUR JESUS CHRIST'S holy Institution, in Remembrance of His Death and Passion, may be partakers of His most blessed BODY and BLOOD:][1] INVOCATION OF THE HOLY GHOST.

a HERE the Priest is to take the Paten into his hands.

[1] Compare the two forms of *Invocation* in the respective Offices.

WORDS OF INSTITUTION.

WHO, in the same night that He was betrayed, took Bread; and when He had [blessed and] given thanks, He brake It, and gave It to His Disciples, saying: Take, Eat; OF THE PATEN. **This is My Body Which is given for you:** Do This in Remembrance of Me.

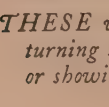
HERE the Priest shall take the Cup into his hands.

LIKEWISE after Supper He took the Cup; and when He had given thanks, He gave It to them, saying: Drink ye all of This; For OF THE CHALICE. **This is My Blood of the New Testament, Which is shed for you and for many, for [. .] remission of sins:** Do This, as oft as *you* shall drink It, in Remembrance of Me.

THESE words before rehearsed are to be said, turning still to the Altar, without any Elevation, or showing the Sacrament to the people.

The Oblation.

OBLATION.



HEREFORE, O LORD and Heavenly FATHER, [according to the Institution of Thy dearly Beloved SON, our SAVIOUR JESU CHRIST,] we, Thy humble servants, [do celebrate, and make here before Thy divine Majesty, with these OBLATION OF THE SACRIFICE. Thy holy Gifts, the Memorial which Thy SON hath willed us to make: having in re-

WHO, in the same night that He was betrayed, (*a*) took Bread; and when He had [. . . . .] given thanks, (*b*) He brake It, and gave It to His Disciples, saying: Take, Eat; (*c*) **This is My Body Which is given for you:** Do This in Remembrance of Me. WORDS OF INSTITUTION. OF THE PATEN.

b AND here to break the Bread.
c AND here to lay his hand upon all the Bread.
d HERE he is to take the Cup into his hand.

LIKEWISE after Supper (*d*) He took the Cup; and when He had given thanks, He gave It to them, saying: Drink ye all of This; For (*e*) **This is My Blood of the New Testament Which is shed for you and for many for the remission of sins:** Do This, as oft as *ye* shall drink It, in Remembrance of Me. *Amen.* OF THE CHALICE.

e AND here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

membrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same ;] entirely *desiring* Thy fatherly Goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving ; most humbly beseeching Thee to grant, that by the merits and Death of Thy Son Jesus Christ, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion.

OBLATION OF OURSELVES.

AND here we offer and present unto Thee, O Lord, *ourself*, our souls, and bodies, to be a reasonable, holy, and lively Sacrifice unto Thee; humbly beseeching Thee, that *whosoever shall be* partakers of this Holy Communion, may [worthily receive the most precious Body and Blood of Thy Son Jesus Christ, and] be fulfilled with Thy Grace and heavenly Benediction, [and made one body with Thy Son Jesu Christ, that He may dwell in them, and they in Him.]

OBLATION OF THE SACRAMENT.

AND although we be unworthy, through our manifold sins, to offer unto Thee any Sacrifice, yet we beseech Thee to accept this our bounden duty and service, [and command these our prayers and supplications, by the ministry of Thy holy Angels,

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to be brought up into Thy holy Tabernacle before the sight of Thy divine Majesty,] not weighing our merits, but pardoning our offences:

THROUGH [. . .] CHRIST our LORD, by Whom, and with Whom, in the Unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. Amen.

Let us pray.

AS our SAVIOUR CHRIST hath commanded and taught us, we are bold to say:

The Lords Prayer.

LORDS PRAYER.

OUR FATHER, Which art in Heaven, hallowed be Thy Name: Thy Kingdom come: Thy Will be done in earth, as it is in Heaven: Give us this day our daily Bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation:

The Answer.

BUT deliver us from evil. Amen.

THEN shall the Priest say:

Pax Domini.

PAX DOMINI.

THE Peace of the LORD be alway with you.

The Clerks.

And with thy spirit.

The Priest.

Christ our Paschal Lamb.

CHRIST OUR PASCHAL LAMB.

CHRIST our Paschal LAMB is offered up for us, once for all, when He bare our sins on His Body upon the Cross; for He is the very LAMB of GOD, That taketh away the sins of the world: wherefore let us keep a joyful and holy Feast with the LORD.

HERE the Priest shall turn him towards those that come to the Holy Communion, and shall say:

The Invitation.

INVITATION.

YOU that do truly and earnestly repent you of your sins [to Almighty GOD,] and *be* in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways: draw near [. . .] and take this Holy Sacrament to your comfort; [. .] make your humble confession to Almighty GOD, [and to His holy Church here gathered together in His Name,] meekly kneeling upon your knees.

THEN shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

The Confession.

CONFESSION.

ALMIGHTY GOD,

FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of

all men, we knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy divine Majesty, provoking most justly Thy wrath and indignation against us: we do earnestly repent, and *be* heartily sorry for these our misdoings: the remembrance of them is grievous unto us, the burthen of them is intolerable: have mercy upon us, have mercy upon us, most Merciful FATHER, for Thy SON our LORD JESUS CHRISTS sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name: through JESUS CHRIST our LORD.

THEN shall the Priest stand up, and turning himself to the people, say thus:

The Absolution.

ABSOLUTION.

ALMIGHTY GOD, our Heavenly FATHER, Who of His great mercy, hath promised forgiveness of sins to all them, which with hearty repentance and true faith turn unto Him: have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life: through JESUS CHRIST our LORD. Amen.

THEN shall the Priest also say:

The Comfortable Words.

COMFORTABLE WORDS.

HEAR what comfortable words our SAVIOUR CHRIST saith, to all that truly turn to Him:

COME unto Me all that travail, and *be* heavy laden, and I *shall* refresh you.

SO God loved the world that He gave His Only-begotten Son, to the end that all that believe in Him, should not perish, but have life everlasting.

Hear also what Saint Paul saith:

THIS is a true saying, and worthy of all men to be received: That Jesus Christ came into this world to save sinners.

Hear also what Saint John saith:

IF any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins.

THEN shall the Priest, turning him to Gods Board, kneel down, and say in the name of all them that shall receive the Communion this prayer following.

The Prayer of Humble Access.

PRAYER OF HUMBLE ACCESS.

WE do not presume to come to this Thy Table, O Merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies: we *be* not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord Whose property is always to have mercy: Grant us therefore, Gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood [in these holy Mysteries,] that we may *continually* dwell in Him, and He in us, that our sinful bodies may be made clean by His

BODY, and our souls washed through His most precious BLOOD. Amen.

THEN shall the Priest first receive the Communion in both Kinds himself, and next deliver It to other Ministers, if any be there present, that they may be ready to help the chief Minister.

RECEPTION OF THE PRIEST.

Reception of the Priest.

JU. The Communion.

AND after to the people. And when he delivereth the Sacrament of the BODY of CHRIST, he shall say to every one these words:

The Words for the Administration of the Paten.

WORDS FOR THE ADMINISTRATION OF THE PATEN.

THE BODY of our LORD JESUS CHRIST, Which was given for thee, preserve thy body and soul unto everlasting life.

AND the Minister delivering the Sacrament of the BLOOD, and giving every one to drink, once and no more, shall say:

THEN shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, if any be present.

Reception of the Priest.

RECEPTION OF THE PRIEST.

IU. The Communion.

AND after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say:

The Words for the Administration of the Paten.

WORDS FOR THE ADMINISTRATION OF THE PATEN.

THE BODY of our LORD JESUS CHRIST, Which was given for thee, preserve thy body and soul unto everlasting life.

TAKE and eat This, in Remembrance that CHRIST died for thee; and feed on Him in thy heart, by faith, with thanksgiving.

AND the Minister that delivereth the Cup to any one shall say:

The Words for the Administration of the Chalice.

WORDS FOR THE ADMINISTRATION OF THE CHALICE.

THE BLOOD of our LORD JESUS CHRIST, Which was shed for thee, preserve thy body and soul unto everlasting life.

IF there be a Deacon or other Priest, then shall he follow with the Chalice: and as the Priest ministereth the Sacrament of the BODY, *so shall he, for more expedition, minister the Sacrament of the* BLOOD, *in form before written.*

IN the Communion time the Clerks shall sing:

Agnus Dei.[1]

AGNUS DEI.

O LAMB of GOD, That takest away the sins of the world: have mercy upon us.

O LAMB of GOD, That takest away the sins of the world: have mercy upon us.

O LAMB of GOD, That takest away the sins of the world: grant us Thy Peace.

BEGINNING so soon as the Priest doth receive the Holy Communion.

[1] The *Agnus Dei* is not printed at full length in the Office of 1549.

The Words for the Administration of the Chalice.

THE BLOOD of our LORD JESUS CHRIST, Which was shed for thee, preserve thy body and soul unto everlasting life. WORDS FOR THE ADMINISTRATION OF THE CHALICE.

DRINK This, in Remembrance that CHRIST'S BLOOD was shed for thee; and be thankful.

IF the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our SAVIOUR CHRIST in the same night, *&c.*] *for the Blessing of the*

U. The Post-Communion.

AND when the Communion is ended, then shall the Clerks sing the Post-Communion.

SENTENCES of Holy Scripture, to be said or sung every day one, after the Holy Communion, called the Post-Communion.

The Post-Communion.

POST-COMMUNION.

IF any man will follow Me, let him forsake himself, and take up his cross, and follow Me. *S. Matth.* xvi.

* * * *

BE ye followers of GOD as dear children, and walk in love, even as CHRIST loved us, and gave Himself for us an Offering and a Sacrifice of a sweet savour to GOD. *Ephes.* v.

Bread; and at [Likewise after Supper, &c.] *for the Blessing of the Cup.*

WHEN all have communicated, the Minister shall return to the LORDS *Table, and reverently place upon it What remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

U. The Post-Communion.

THEN shall the Priest say the LORDS *Prayer, the people repeating after him every Petition.*

The Lords Prayer.

OUR FATHER, WHICH art in Heaven, Hallowed be Thy Name: Thy Kingdom come: Thy Will be done in earth, LORDS PRAYER.

as it is in Heaven: Give us this day our daily Bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil: For Thine is the Kingdom, The power, and the glory, For ever and ever. Amen.

AFTER shall be said as followeth:

The Oblatory Thanksgiving.

LORD and Heavenly FATHER, [. . . . . .] we, Thy humble servants [. . . . . .], entirely *desire* Thy fatherly Goodness mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching Thee to grant, that by the merits and Death of Thy SON JESUS CHRIST, and through faith in His BLOOD, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion. OBLATORY THANKSGIVING. OBLATION OF THE SACRIFICE.

AND here we offer and present unto Thee, O LORD, *ourselves*, our souls, and bodies, to be a reasonable, holy, and lively Sacrifice unto Thee; humbly beseeching Thee, that *all we, who are* partakers of this Holy Communion, may [. . . . . .] be fulfilled with Thy Grace and heavenly Benediction [. . . . . .]. OBLATION OF OURSELVES.

THEN the Priest shall give thanks to GOD, *in the name of all them that have communicated, turning him first to the people and saying:*

Dominus Vobiscum.

DOMINUS VOBISCUM.

THE LORD be with you.

The Answer.

And with thy spirit.

The Priest.

Let us pray.

The Thanksgiving.

THANKSGIVING.

ALMIGHTY and Everliving GOD, we most heartily thank Thee, for that Thou *hast* vouchsafed to feed us [. . . . .] in these holy Mysteries, with the spiritual Food of the most precious BODY and BLOOD of Thy SON our SAVIOUR JESUS CHRIST; and *hast* assured us, *duly receiving the same*, of Thy favour and goodness toward us; and that we *be* very members incorporate in *Thy*

AND although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service [. . . . . .], not weighing our merits, but pardoning our offences: OBLATION OF THE SACRAMENT.

THROUGH *Jesus* Christ our Lord, by Whom and with Whom, in the Unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this.

The Thanksgiving.

ALMIGHTY and Everliving God, we most heartily thank Thee, for that Thou *dost* vouchsafe to feed us, [who have duly received] these holy Mysteries, with the spiritual Food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and *dost* assure us *thereby* of Thy favour and goodness towards us; and that we *are* very members incorporate in *the* mystical THANKSGIVING.

mystical Body [. . .], which is the blessed company of all faithful people, and [. . .] heirs through hope of Thy everlasting Kingdom, by the merits of the most precious death and passion of Thy dear SON. We *therefore* most humbly beseech Thee, O Heavenly FATHER, so to assist us with Thy Grace, that we may continue in that holy Fellowship, and do all such good works, as Thou hast prepared for us to walk in: through JESUS CHRIST our LORD, to Whom with Thee and the HOLY GHOST, be all honour and glory, world without end.

Body *of Thy Son*, which is the blessed company of all faithful people; and [are also] heirs, through hope, of Thy everlasting Kingdom, by the merits of the most precious death and passion of Thy dear Son. *And* we most humbly beseech Thee, O Heavenly Father, so to assist us with Thy Grace, that we may continue in that holy Fellowship, and do all such good works as Thou hast prepared for us to walk in: through Jesus Christ our Lord, to Whom with Thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

THEN shall be said or sung:

Gloria in Excelsis Deo.

GLORIA IN EXCELSIS DEO.

GLORY be to God on High, AND in earth Peace, Good-will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O LORD, the Only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. [Thou that takest away the sins of the world, have mercy upon us.] Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us:

FOR Thou only art Holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most High in the Glory of God the Father. *Amen.*

THEN the Priest, turning him to the people, shall let them depart with this Blessing:

The Peace and Blessing.

PEACE AND BLESSING.

THE Peace of GOD, Which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD:

AND the Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you alway.

THEN the people shall answer:

Amen.

WHERE there are no Clerks, there the Priest shall say all things appointed here for them to sing.

WHEN the Holy Communion is celebrated on the workday, or in private houses, then may be omitted the Gloria in Excelsis, *the Creed, the Homily, and the Exhortation, beginning:*

Dearly Beloved, &c.

Finis.

COLLECTS to be said after the Offertory, when there is no Communion, every such day one.

ADDITIONAL COLLECTS.

Additional Collects.

THEN the Priest, or Bishop if he be present, shall let them depart with this Blessing:

The Peace and Blessing.

PEACE AND BLESSING.

THE Peace of GOD, Which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD:

AND the Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always.

Amen.

Finis.

COLLECTS to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

Additional Collects.

ADDITIONAL COLLECTS.

UPON Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the Kings Majestys Injunctions; Or as is or shall be otherwise appointed by his Highness. And though there be none to communicate with the Priest, yet these days, after the Litany ended, the Priest shall put upon him a plain Albe or Surplice, with a Cope, and say all things at the Altar, appointed to be said at the Celebration of the LORDS *Supper, until after the Offertory. And then shall add one or two of the Collects aforewritten, as occasion shall serve, by his discretion, and then turning him to the people shall let them depart with the accustomed Blessing.*

AND the same order shall be used all other days, whensoever the people be customably assembled to pray in the Church, and none disposed to communicate with the Priest.

LIKEWISE in Chapels annexed, and all other places, there shall be no Celebration of the LORDS *Supper, except there be some to communicate with the Priest. And in such Chapels annexed, where the people hath not been accustomed to pay any holy Bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else, for receiving of the same, resort to their parish Church.*

FOR avoiding of all matters and occasion of dissension, it is meet that the Bread prepared for the Communion be made, through all this realm, after one sort and fashion; that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one

UPON the Sundays and other Holy-days, if there be no Communion, shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of CHRISTS Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

AND there shall be no Celebration of the LORDS Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

AND if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four, or three at the least, communicate with the Priest.

AND in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

AND to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

AND if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

THE Bread and Wine for the Communion shall

shall be divided in two pieces, at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole BODY *of our* SAVIOUR JESU CHRIST.

AND forasmuch as the Pastors and Curates within this realm shall continually find at their costs and charges in their cures sufficient Bread and Wine for the Holy Communion, as oft as their Parishioners shall be disposed for their spiritual comfort to receive the same, it is therefore ordered, that in recompence of such costs and charges, the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just valour and price of the holy Loaf, with all such money and other things as were wont to be offered with the same, to the use of their Pastors and Curates, and that in such order and course, as they were wont to find and pay the said holy Loaf.

ALSO that the receiving of the Sacrament of the Blessed BODY *and* BLOOD *of* CHRIST, *may be most agreeable to the Institution thereof, and to the usage of the primitive Church, in all Cathedral and Collegiate Churches, there shall always some communicate with the Priest that ministereth. And that the same may be also observed every where abroad in the country: some one at the least of that house in every parish, to whom by course, after the ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the Holy Communion with the Priest; the which may be the better done, for that they know before, when their*

be provided by the Curate and the Churchwardens at the charges of the Parish.

AND note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies: and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.

AFTER the Divine Service ended, the money given at the offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other, who be then Godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister having always some to communicate with him, may accordingly solemnise so high and holy Mysteries, with all the suffrages and due order appointed for the same. And the Priest on the week-day shall forbear to celebrate the Communion, except he have some that will communicate with him.

FURTHERMORE, every man and woman to be bound to hear and be at the Divine Service, in the Parish Church where they be resident; and there with devout prayer, or Godly silence and meditation, to occupy themselves; there to pay their duties, to communicate once in the year at the least; and there to receive and take all other Sacraments and Rites, in this Book appointed. And whosoever willingly, upon no just cause, doth absent themselves, or doth ungodly in the Parish Church occupy themselves, upon proof thereof, by the Ecclesiastical laws of the realm, to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical judge, according to his discretion, seem convenient.

AND although it be read in ancient writers, that the people, many years past, received at the Priests hands the Sacrament of the Body *of* Christ *in their own hands, and no commandment of* Christ *to the contrary; Yet, forasmuch as they many times conveyed the Same secretly away, kept It with them, and diversely abused It to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole Realm, it is thought convenient the people commonly receive the Sacrament of* Christs *Body in their mouths, at the Priests hand.*

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